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THEOSOPHICAL MANUALS

VI

KÂMALOKA AND DEVACHAN

198
T397m
v.6

The Aryan Theosophical Press
Point Loma, California
1907

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THEOSOPHICAL MANUALS

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VI

KÂMALOKA AND DEVACHAN

BY

A STUDENT

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PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification and the elevation of the human race, these teachings too often pander to ambition, vanity and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accomodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely

unexplored, or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from goodwill than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development,* to answer;

and it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teacher's statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But, as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherliness can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

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I

IMMORTALITY

IN a previous Manual the journey of "Man after Death" has been sketched in brief.

In the present essay some consideration of the states of existence which succeed one terrestrial life and precede another will be taken up in a little more detail, but space will not permit of an exhaustive treatment of the subject, for which the advanced works of H. P. Blavatsky and William Q. Judge should be consulted.

Theosophy is not, and from the very nature of the case, can not be dogmatic; it tells each man to search for himself, and it strongly enforces a point not popular with the dogmatists, *i. e.*, that as the faculties of man's understanding develop in proportion with his developing moral nature, he will get closer and closer approximations to the truth, until at

last he himself becomes "the Truth and the Way." Jesus the Christ implicitly promised this when he said "Greater works than these shall he do." Theosophy teaches and Theosophical students learn that the inner Light is no will-o'-the-wisp, but is a steady lamp to lighten the darkness; "If any man will do his will, he shall know of the doctrine." (*John 7*, 17)

But although Theosophy has no hard and fast creed to be enforced under penalties here or hereafter, it has teachings which may not be neglected without serious loss. All who study these teachings without fear or prejudice find them competent to lead the honest truth-seeker to a position from which their accuracy can be proved, and when he has arrived at this position there

leaps into flame the light of actual knowledge. Then the ears begin to hear. Very dimly, very faintly at first. And indeed, so faint and tender are these first indications of the commencement of true actual life, that they are sometimes pushed aside as mere fancies, mere imaginings.*

* *Light on the Path.*

Theosophy teaches the doctrine of Reincarnation — the belief of a majority of the people of the civilized world — as a matter of common sense, a necessary portion of the law of Evolution, without which it is meaningless. Reincarnation postulates cyclic return after periods of "objective" into "subjective" life — conditions objective as regarded from one state being subjective from the other. In a dream, for instance, waking life is as unreal and subjective as dream-life is when we are awake. But as the question of Reincarnation has been treated in another of these Manuals, to which the inquirer is referred, it is unnecessary to devote space to its consideration here.

The essential thing we have to learn from Theosophy, which is so novel to many, is that the larger life of man is a sequence of lives and not a unique thing, a detached adventure, quite different from what precedes it and follows it; that the states after the death of the body are not "supernatural," are not a complete break with everything natural. But how

powerful is the impression that death is a total break of continuity! Katherine Tingley says, speaking to those who still cling to the ignorances of the narrow creeds which have obscured the light of Christ's teachings for so many centuries:

Who among you can explain the Mystery of Death? I have yet to meet those who nominally accept the dogmas of the churches and who are thoroughly satisfied with them; I have yet to find such who can face death with knowledge and understanding. Let me proclaim now that I offer with absolute knowledge the statement that Theosophy reveals the Mystery of Death. But no Theosophist can even approximately understand the Mystery of Death until he is self-disciplined, and until he has absolutely set aside the false ideas about death he has been receiving since he was born. It is impossible to understand the Law, even approximately, until he has found confidence in himself; confidence in the Divine Law. For Death to a Theosophist is Birth; it is Birth.

Theosophy teaches us that Immortality can only be gained during the embodied condition, for the illumination which releases the bonds of selfishness is only to be won through strife;

"The kingdom of heaven suffereth violence and the violent take it by force," (*Matt.* 11, 12) and the purified Man to be complete must have the control of the material conditions as well as those of the higher regions. The only form of death which is utter disaster is caused by the withdrawal of the Higher Ego from the personality. This may take place at any time during the life of the body owing to persistence in evil. The state of such a being, cunning and mentally active but utterly selfish and soulless, is terrible to contemplate. H. P. Blavatsky said there were many such, scourges for humanity.

When the earnest truthseeker who is not hunting for verbal flaws, one who has really suffered for want of the light, who has tried systems of thought and guesses into the meaning of things which lead to no satisfaction, regards Theosophy from a dispassionate standpoint he will find that its teachings are not strange, that they are not the grotesque vagaries of ancient or modern ignorance. Already to thousands they have come as the revealer

of what has hitherto been obscure in the philosophies and religions of the world. It is to be regretted for the credit of humanity, and for their sakes, that many who have found the long-desired interpretation of their difficulties through the study of Theosophy have not acknowledged the source of their inspiration, but dare to pose before the world as original thinkers, when they are but plagiarists.

In considering the various "planes" or strata of consciousness in Nature, it is necessary to grasp firmly the idea that there is a close correspondence between the constitution of man and that of the Universe — more than a close correspondence, for in fact man is a part of the universe, body, mind, and soul, fiber to fiber. Man is, in the language of philosophy, the "microcosm" of the "Macrocosm," the reproduction or manifestation in little of the greater Kosmos. Scientists have discovered that man has in his body organs which are of little or no use to him but which are functional in the lower animals, and in a similar way, Theosophy says, he has the po-

tentialities of all the kingdoms, known and unknown, in germ or in manifestation. The pity of it is that he has been kept so ignorant of his greatness that he hardly dares to admit it even when it is forced upon him, and prefers to believe he has been "born in sin" or is merely a higher animal without an immortal soul of which he can become cognizant if he will. This is largely due to the paralysing influence of the popular theology which has so long insisted upon the innate depravity of man and the impossibility, without extraneous help, of his getting out of the mire in which he was supposed to have been plunged by the sin of Adam.

Happily it looks as if the reign of fear and abasement arising out of a perverted view of the story of the Fall of Adam — one of the most instructive allegories of the ancient Mysteries when interpreted by the light of Theosophy — seems to be coming to an end. Theosophy alone can give the key to unlock the closed doors to the secret meanings of that and the like curious allegories of which the

Bible and all the world-scriptures are full, the ignorance of which has been fostered by those whose interest it was to keep the minds of the masses of the people in subjection. The fact that man is a god in potentiality, that he is a glorious being in essence however this may be concealed under an outer mask of grossness, that he is one with the universe in essence and not a mere worm, is one of the teachings of the Mysteries that was wilfully concealed at first by those who ought to have known better, then denied, and which at last has become almost lost to the western world.

According to the teachings of Theosophy, which have been handed down by the great Lodge of Illuminati who have given out what they dared through their messengers since the withdrawal of the Mysteries until the present day — and for the recent presentation of which we are chiefly indebted to H. P. Blavatsky, founder of the present Theosophical presentation — there are many states of consciousness of which the ordinary man has not the slightest idea; states in which time and

space take on entirely different relationships from those to which we are accustomed. To these belong the planes of "Devachan" and "Kâmaloka," the Elysian Fields and Hades of Greek philosophy, Aanru and Amenti of Egyptian.

Devachan is a high spiritual state of joy, Kâmaloka a state of transition, of passion and desire. In those states we are in unison with other "regions" of the universe "within" the terrestrial, in unison with other *rates* or *conditions* of vibration, in which we are as far removed from the earthly as if in a dream, in which all familiar objects are obscured as if by an impenetrable wall. After we have ceased to function through the physical body ("we" referring to the real, diviner part of us) we utilize and develop another part of our complex make-up, that vehicle which is in harmony with the vibration of the new plane into which we have entered.

It has been aptly pointed out by some more intuitive scientists that if our ordinary waking appreciation of time and space were slightly

modified an extraordinary effect upon our lives would follow. Suppose that instead of perceiving events at the present rate — say one tenth of a second — we could observe a thousand events in the time now taken to see one, we should then clearly perceive things taking but one ten-thousandth part of a second to perform, and our lives would apparently be lengthened a thousand times; the day would be crowded with incidents which we now only see in a confused way if at all, and would seem to be interminably long. For instance we should be able to study the movement of the wings of a fly, or to hear sounds far more acute than a bat's squeak, to which many persons even as it is, are deaf. There would be, of course, no real change in outer Nature, but we should have changed our relation to it, thereby realizing the existence of the hitherto unknown. Conversely if our power of perception slackened we should not see more than a percentage of the events perceptible to us now; they would go too fast to be followed in detail.

Again, if our bodies were reduced to minute proportions the laws of capillary attraction, cohesion, and adhesion would bring us face-to-face with a set of problems which, as we are at present constituted, are non-existent for us.

The cells of our bodies have their own consciousness, which is different from that of the organs built up from them, and the consciousness of the organs is again different from the synthesizing consciousness in the cerebro-spinal nervous system. Like the cell, the personal human being is a part of a greater Being, the Higher Ego, which is trying to bring the consciousness of the lower self to a realization of its great destiny — ultimate unity with Itself first, and then with the ALL. Throughout our study of the inner planes we should never fail to bear this in mind, for it is essential to a fair understanding of the possibility of comprehending other planes; the Higher Ego lives in many planes at the same time so to speak, though the personality — the *false* personality, as the occultists call

it — only lives the normal life of the senses.

What does the orthodox believer mean when he tells us of the heavenly world or of the abode of the damned? His familiar use of the words heaven, hell, purgatory, or what not, does not deceive us into thinking that the most erudite theological fledgling has any real initiation into the meaning of those words. Has he been taught that heaven is a locality? If so, where is it? Is hell a place in the interior of the earth, at the bottom of some volcano? Or are both of them only conditions of the mind here on earth? How is it that the "cloud of witnesses" surrounding us is not visible to the strongest eyesight?

The church-goer, however well educated and intelligent he may be, will find it difficult to answer these and similar questions that a child can put, and his self-appointed spiritual guides cannot do much better than he. Nowadays it is becoming hard to find anyone, professional ecclesiastic or other, who will commit himself to anything definite in regard to the next world, and the popular haziness

as to its detailed condition is unfortunately extending itself into disbelief in any spiritual world at all. But the fact is that the heaven and hell of the churches are grotesque and distorted survivals of the real knowledge taught in the Mysteries of Antiquity about the inner planes of being. Theosophy has definite meanings to attach to the inner states whose pale reflections still persist under the names heaven, hell and purgatory. The dark cloud of mystery covering them, and the fear of the unknown that has been fostered is a powerful weapon in the hands of ecclesiasticism; but once the earnest inquirer begins, by self-discipline, to realize the fleeting nature of the personality and the immortality of the Higher Ego, these unworthy fears which have been used to keep him in subjection, disappear.

II

PLANES IN GENERAL

TO get any conception of the Theosophical view of life and evolution and to understand the meaning of the inner planes of existence, old prejudices have to be set aside and an attitude free from bias must be striven for, because the student has to meet some quite unexpected facts, and to give dispassionate consideration to theories which may be quite novel to him. It will not do, if truth be the aim of the inquirer, to blink facts by saying: "Oh yes, those observations have certainly as much right to be believed after due investigation as any other well-authenticated facts, but Professor *So-and-so* has pronounced them outside the pale of reasonable consideration, or the Reverend Mr. Blank has denounced them as works of the "devil." If the inquirer be sincere, if

his motive be the pure one of wishing to gain power only to lift humanity from its degradation; in short, if he have the heart-touch of compassion and love for all creatures, he will not be psychologized by the dictatorial assertions of all the professors, nor deluded into begging the sanction of the priests before thinking for himself; nor will he have to wait too long for light on his problems. Theosophy is older than the professors of modern science and antedates any existing priesthood known to the world!

The "planes" of which Theosophy speaks with no uncertain voice are definite states or strata of molecular, or atomic vibration, as the case may be, each correlated to different and definite states of consciousness. They interpenetrate between the vibrations of terrestrial matter, earthly and atmospheric, and the physical senses are not fitted to respond to them. The laws obtaining on the inner planes are not familiar to us; for instance, the farther we go from the material plane, the more responsive shall we find the substance of each

inner state in succession becomes to the molding power of thought, imagination, or feeling. A helpful illustration is seen in the septenary division of the vibrations of light. There are no hard and fast lines to be drawn between the different colors and yet the chemical and some other properties of each are not the same, the violet rays of the spectrum being very different from the red.

H. P. Blavatsky says that it is a marvel that the almost imperceptible separation between the physical and the "astral" — the lowest of the inner planes of substance and consciousness — is not broken through continually. The constitution of a human being is so complex that he is necessarily on many planes at once, physical, "astral," emotional, mental, and spiritual. The physical is hardly more than the container of or vehicle for the rest. We all know what a complete difference there is between one's state when concentrated in the purely animal condition of hunger, and that when the spiritual consciousness is aroused to carry out some self-sacrificing deed. There

are innumerable conditions in which consciousness can act, and all are related to those great departments of nature we must call "planes," though it is a most unsatisfactory word to describe whole worlds of feeling, action, and substance.

An important difference between the Esoteric philosophy and the ideas of modern science in regard to man's nature is that the scope of Theosophy includes these other planes as factors in Evolution. Modern science tries to base every phenomenon upon physical causes, treating the physical plane as if it were the only real one, and concentrating upon this world alone; while dogmatic theology in giving but one life on earth, and concentrating energy upon the unknown future forgets that we have hardly scratched the surface of this life yet. Like Newton said, we have been only playing with shells on the shore of the ocean of wonders; but Theosophy has looked more deeply into causes, and in finding that the physical is the outcome of hidden laws, has been able to reach other

regions of consciousness nearer to the mysterious Primal Energy, and in so doing it has opened the way to a clearer understanding of the causes of epidemics of disease or crime, of the origin of genius, of the so-called "supernatural" phenomena, and of Death.

Scientific men who have superficially read a little about Theosophy have criticised it for advancing statements about the various states of matter and spirit with the confidence of knowledge, while the scientific world has been devoting the whole power of the human intellect for centuries in vain efforts to define the simplest properties of physical matter.

As a matter of fact Theosophy does not begin to deal with the laws governing substance from the same standpoint as modern science. Theosophy begins with states of consciousness; it learns the keynote, so to speak, of the different conditions or planes; it gets control of the underlying basis or *Noumenon* of each, and so all the necessary experiments to verify details and to observe changes are conducted from a sure foundation of know-

ledge of the thing as it is. Theosophy has proved that matter is "crystallized" life, is a form of consciousness, protean in its changes as the changing cycles pass. Modern science has very nearly touched this idea in the most recent and daring speculations about the electrons — corpuscles of a *non-material* nature — centers of negative electricity.

A good instance of the contrasting attitude of Theosophy to modern science, and one that shows why science finds it impossible to reach the causes of external phenomena while confining its attention to the physical plane, is seen in the consideration of the problem of the elements. Modern science tells us that the seventy-odd elementary substances are not reducible to simpler form and that each has inherently different characteristics from the rest (though there has lately been some doubt expressed of this in orthodox scientific circles) and it recognizes no other forms of matter than the electronic, and the atomic or molecular; the solid, liquid, gaseous, and the radiant or "fiery" being considered merely mechanical

changes of state caused by temperature and pressure. Now the better-instructed scientists or philosophers of antiquity, and the few disciples of the ancient wisdom who kept the light from going out during the Middle Ages, knew that the solid, the liquid, the gaseous, and the fiery were more than this. They had learned that these physical changes in the distances and relationships of the molecules were produced by some *ultimate,* hidden causes, something radical and of a much deeper nature than the proximate and fairly obvious ones which are the only subjects of physical research today.

No one wishes to deny the accuracy of the observations of scientists in regard to the effects of changes of temperature, pressure, electric tension, etc., but that is not the point at issue. Theosophy has reasons to accept the observations of those trained occultists of ancient and modern times, in possession of more accurate and certain means of ascertaining the real cause of changes on the physical plane than the materialist with his mechanical

instruments, and it accepts as true their belief in the existence of semi-intelligent forces, "Elementals," manifesting through matter, and governing respectively the solid, the liquid and the other conditions. The *states* of (absolute) matter are the real Elements, and each state belongs to a plane, or more correctly, a sub-plane of the astral world, and its manifestation in the physical world gives us the "solid," "liquid," and the other conditions. The semi-intelligent forces, the "elementals" of fire, air, water, and earth (the "Salamanders, Sylphs, Undines, and Gnomes" as personified by the imagination of antiquity) modify the conditions of terrestrial matter in accordance with their nature. If our sight were only a little clearer we could see the action of these forces on the inner planes and would then clearly understand how they modify the condition of physical matter, changing it from the liquid to the solid state, etc., working through the agencies of the vibrations of heat and the rest. Theosophy declares from absolute knowledge, and to the unprejudiced

mind it is clearly reasonable, that there can be no such thing as "blind force," or "dead matter" in the universe, but that all natural forces must have intelligence (of different degrees) behind them and guiding them. It is not necessary to believe that the lower forces of nature are possessed of intelligence like the human mind; less so that they are handled by an anthropomorphic, personal God, like a man with a switchboard; but it is reverent and reasonable to find that there are grades of intelligence, from the lowest to the highest, guiding that manifestation of life we call Matter in its evolution from the inorganic to full self-consciousness.

The planes of Devachan and Kâmaloka are in many respects quite different from the physical, though they interpenetrate and affect it, the latter the most owing to its proximity. The "lower" portion of the plane of Kâma is the abode of an undesirable form of consciousness and of dangerous and unprogressed entities; it is the reservoir of Passion. The higher part approaches the Devachanic state,

which is a high and pure condition where the Higher "Ego" rests after death illuminated by the light of the "Higher Self." Yet Devachan is not a plane of perfect knowledge. In fact the soul in Devachan is under illusion, of a kind, all the time; this "illusion" *is a necessary condition for the orderly development of the stifled spiritual aspirations of the past life* in the normal man of this age; it is not the full illumination.

Happiness, that ideal happiness which the soul needs as part of its training, and which it deserves after the burden of physical life, can not be gained under the conditions of earth-life in its present imperfect state. In Devachan the soul does not know it has left the earth; or at least, such an idea as that of death never occurs to it any more than other unpleasant things, and its existence seems to be an intensely vivid and perfectly joyous continuation of the earth-life just over. As the imagination is now intensely active in a way never known while trammeled by the brain, the surroundings the soul creates for

itself are exquisitely delightful. It is clear that to undergo this experience of perfect joy no painful ideas must be allowed in, and therefore a certain amount of illusion is of necessity an attribute of Devachan.

He who has passed beyond illusion and who needs no Devachanic break between incarnations or who needs no further incarnations at all, and who can bear the full blaze of the consuming fire of Divine Wisdom, is the one described in the eloquent and poetic language of the allegorical book of Revelation:

> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; . . . and I will write upon him my new name.—Rev. iv, 12.

III

THE NEED FOR DEVACHAN

THE Higher Manas or Ego (not the Higher Self, which is above the possibility of illusion) in Devachan is assimilating the highest experiences of the earth-life just closed. While the lower passions and selfish memories have been left behind to fade out in Kâmaloka, the inferior Hades, the noblest aspirations and permanent spiritual memories of the past, "the aroma of the flower that has been mowed by death," as H. P. Blavatsky calls it, colors the Devachanic consciousness of the Higher Ego, carrying on for the time the personal idea in a sublimated form.

The ACTOR is so imbued with the *rôle* just played by him that he dreams of it during the whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part.*

* *Key to Theosophy.*

In the Gospel of John the union of the higher part with the personality is referred to in plain language:

> I am the vine, ye are the branches: . . . If a man abide not in me he is cast forth as a branch, and is withered; . . . and cast them into the fire and they are burned.—John xv, 5, 6.

We cannot see the suffering of our friends when we are in Devachan; happy illusion again, for the imagination has little more than the memories of the past life to build with, and while we weave the images of our friends into our Devachanic dream in bright and lively colors, the real person may be undergoing very different experiences. That does not make the Devachanic dream any the less joyous during the time it lasts. For Devachan is not really a counterpart of the heaven of the orthodox. That heaven is supposed to last eternally, while the subjective state of Devachan is but temporary, and out from it the soul emerges to take up its complete life again. It is in earth-life that the real knowledge that is beyond illusion must be gained; when that

is done and man has become more than man, he will be able to see that "Nature energizes for the soul's experience," and that *all* the different experiences he has passed through, embodied and disembodied, have partaken more or less of the nature of illusion. In fact, according to the greatest thinkers, all things up to the Divine First Cause, the "Unconscious" in German philosophy, are under illusion in different degrees.

H. P. Blavatsky defines Devachan as:

The "dwelling of the gods." A state intermediate between two earth-lives, into which the Ego (Âtmâ-Buddhi-Manas, or the Trinity made one*) enters after its separation from Kâma Rûpa, and the disintegration of the lower principles, on the death of the body on earth.†

Again, one of her Adept teachers says:

In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts into flower and goes back with us to earth-life stronger and more a part of our nature than ever before. Why should we repine that nature

* See Manual No. 2, *The Seven Principles of Man.*

† *Key to Theosophy,* Glossary.

kindly aids us in the interminable struggle; why keep the mind revolving about the present petty personality and its good and evil fortunes?*

In that last passage there is the key to the whole secret. It is the continual harping on the small events affecting the egotistic personality that holds us back from our rightful entering into our birthright of knowledge. There is, behind what we call the personal self, the great Impersonal "Individuality," the real Man, who is not bounded by the limits of the personality, which is but a temporary and partial phase or aspect of the Higher Ego, as we have to learn before we can make any progress. It is to the union with this overshadowing higher Being that all the limited personal lives of successive incarnations tend. The work of the present personality in each one of us is to blend itself with the Immortal, the Warrior, thereby gaining its salvation. The Bible says a man must be born again before he can enter the kingdom of heaven. True; he must be born into the knowledge of

* *The Path,* vol. v, p. 191.

the higher existence that is waiting for him; then the petty things of his old, limited and selfish life will be as if they had never been. In Devachan the soul touches the fringe of the spiritual life; it has put off, temporarily, most of the trammels formed by the desires of the lower personality and has entered upon the fruition of those better things which were almost buried under a mountain of egotism and passion while on earth.

Though Devachan is not the ideally perfect condition of the man who has attained his own divinity, who has conquered the great Enemy — *self* — and who has arrived at the region where things are seen as they are, where the law of cause and effect, Karma, is known, where the "Justice of God" is understood, and where the power to help humanity has been gained, still it is not the teaching of Theosophy that Devachan is a waste of time; that would be an outrage on the Divine order of nature. Devachan is needed by the soul for its restoration, for its purification after the soiling and tiring experiences of

earth. It is a restful and blissful "sleep" after the day of earth-life. Devachan is a period of adjustment in which what may be called the "undeserved" sufferings of the past life on earth are healed by a compensating joy, for Nature balances her books correctly in the long run. The drop of water that has been raised up from the ocean returns at last, however long the journey. As each personality cannot see the causes of many of its sufferings in the past life, causes which have been sown in previous lives of sin, it endures much distress from the apparent injustice of fate; and, owing to the fact that we are all "members one of another," literally, when one yields to evil all have to bear some of the penalties. For these apparently undeserved sorrows, and for others which the Higher Ego has deliberately chosen for the help of mankind or for its own purification, the merciful Law has provided full and overflowing compensation in the joys of Devachan; for, whatever may be the illusionary nature of the surroundings of the soul

in that state, there is no mistake about the happiness of it being vivid beyond all present understanding.

Another reason for the erroneous idea that the Devachanic "illusion" is a waste of time is the materializing tendency of the age, which is hypnotized into believing everything to be unreal that it cannot test with its formulae, put into the crucible, or examine with the spectroscope. And here we must not forget the important tenet of Theosophy, *i. e.*, that there is no break of continuity at death. The soul, the higher Ego, goes on through all states, observing, learning and building. In thus passing through the various planes there is no waste of time, unless they have already been experienced and their lessons assimilated; in such cases any further delay would be unnecessary. But in this age a repeated number of sojourns in Devachan is a necessity, for in it the reincarnating ego needs to get rid of the cramping physical body for a while to approach nearer to his innermost Divinity.

A charge has been made against the Deva-

chanic hypothesis that it would be monotonous. This is not so; it is no more so than it would be if the moments of the most exquisite mental pleasure one has ever had were greatly accentuated, and lengthened out indefinitely. In such moments one loses almost entirely the sense of personal existence; one is so fully absorbed in the feeling of the time that the thought comes afterwards, when self-consciousness has returned, "why a whole hour has passed and it seems but a minute!" Such a state gives us the nearest approach or parallel to the Devachanic absence of self-consciousness that we are likely to experience while embodied. Schopenhauer, called the great pessimist, a much misunderstood thinker, uses arguments based on similar postulates in support of his contention that the less self-conscious we are — the less we realize our own separated existence — the happier we are. He is using arguments in favor of earth-life being a poor affair as it is lived by mankind. Without entering into a consideration of the philosophy of Schopenhauer, it is only neces-

sary to say that the arguments in favor of the possibility and desirability of losing the personal separated consciousness in another more vivid and more impersonal one, are capable of being applied to the theory of Devachanic existence. In battles and other conditions of exalted consciousness the same observation has been made; the wounded soldier does not feel the pain of his injuries until the excitement is over, when normal consciousness returns. The higher and more impersonal states into which we have the power of entering destroy the egotism which is the cause of most of our suffering. The Devachanic state, though not altogether impersonal, is so intensely vivid that it blots out every other; but it is not monotonous and dull. The following quotation from one of H. P. Blavatsky's Teachers, touches upon this:

Therefore there *is* "a change in occupation," a continual change, in Devachan. For that dream-life is but the fruition, the harvest time of those psychic seed-germs dropped from the tree of physical existence in our moments of dream and hope —

fancy glimpses of bliss and happiness, stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan, and ripening under its ever-fructifying sky. . . . there all unrealized hopes, aspirations, dreams, become fully realized, and the dreams of the objective become the realities of the subjective existence. And there behind the curtain of Mâyâ, its vaporous and deceptive appearances are perceived by the Initiate, who has learned the great secret how to penetrate thus far deep into the Arcana of being.

IV

REALITY AND UNREALITY

THIS brings forward again an interesting point and one that has to be referred to constantly in our consideration of this subject. The Author of the above refers to the illusionary nature of the so-called "objective" and "subjective" existences. The teaching of Theosophy is that up to the highest state of Godhood, Parabrahm, the One Ultimate Reality, everything is more or less illusionary; less so as the highest is approached. The Initiate is one who can perceive some of the workings behind the scenes of outer nature, in regions unseen by the uncontrolled man of the world.

This does not mean that the highest Initiates connected with this earth can penetrate into the ultimate realms of the First Cause, still less so of Parabrahm, for "he made darkness a pavilion round about him." We are told

by Those who have learned how to travel safely into other planes, that while Devachan is unreal from a *higher* standpoint, it is not so unreal as this life, of which, when reduced to the last analysis, we have to admit that philosophically we know nothing but our own states of feeling. All external things are presumed to exist *per se* in consequence of certain sensations and changes we experience within our own consciousness. By the open admission of the greatest minds of modern science we know nothing of matter as it really is.

But Theosophy helps us to clear up the ground upon this point too. Theosophy shows that the atom is a life, a manifestation or center of consciousness; that all things have intelligence in different degrees, that there is nothing absolutely "dead," and that there is no "blind force." To pursue this question here would carry us beyond the scope of our present study, but it will be considered in another Manual, for it is of extreme importance for a right understanding of the differ-

ence between the hopeful, practical, and spiritual philosophy of Theosophy and the disheartening materialism prevalent today in physics.

The leading characteristic of Devachan is the intense power of the Imagination in action. The Imagination is the highest power we have, the creative power; but how little is it allowed to come into play on earth! Yet without it, cramped and suppressed as it is, nothing would be done. Not only the artist, the poet, the mathematician and the inventor, but also the business man, the organizer, the statesman, must use this faculty. The unimaginative man loses more than half the savor of life, while those who work their imagination most actively feel the keenest pleasure possible to man. But in comparison with what is experienced by the soul in Devachan our most exquisite creations of the imagination are but pale reflections. Every one who has permitted the spiritual nature to grow in the least, who has cultivated the higher pleasures of a refined and elevated life, the love

of art, poetry, music, of natural beauty, generous friendship and unselfish natural affection, and so forth, will have a rich Devachan in which these can find fullest scope and development.

The finest example of creative imagination on earth is one that is constantly before us — the innocent play of children. A few bits of stick, a stone or two and a puddle of water will supply the healthy normal boy with all the physical materials with which he will build a navy and a magnificent harbor in his own mind. The most unsightly doll is usually the favorite; why? Because it gives more scope for the imagination of the little maid; the finely dressed one with moveable eyes, etc,. actually destroys the keen edge of the active imagination, just lately come from Devachan. Watch the children at play in the house and learn with how few "properties" they can build up a whole drama; a good lesson upon the action of the building faculty of the imagination in Devachan can be learned in this way.

It may be asked: Seeing that Devachan is an internal state, protected from outside contact with the world of men and women, where will the materials come from with which the imagination is to work?

A fundamental postulate of Theosophy is that the Higher Self of which we are a part contains the potentialities of all nature, that it is an inexhaustible mine of treasure. Consider the action of a beautiful scene upon the feelings. Is it *in itself* a source of delight, like a red hot poker is a source of pain? A dog can feel the effects of the heated iron as easily as the most cultivated man, but however long he may look at the landscape we have no reason to believe it affects him with the same sense of delight that the artist gains from it. The scenery arouses something in the man that the dog only has in germ. That something, that sense of pleasure, can be aroused in the man in other ways too; by music, by a noble poem. In Devachan the Inner power stimulates the memory of the best things in the past life, glorifies them, and produces

the same effect, though greatly intensified, that the music, scenery, etc., arouse in the mind on the physical plane.

In Devachan everything that the higher part of the soul has desired gets the possibility of blossoming. The will is operative in a different way, using a different grade of cosmic substance from the terrestrial, a grade which responds more rapidly, infinitely more rapidly, to the power of thought. Why, even in ordinary dreams, who has not been sufficiently awake to perceive that he was really shaping and molding a finer grade of matter than the physical? There are innumerable observations showing this, some even recorded in the text-books on sleep.

It sometimes seems as if the fine substance of which our dreams are made and which is called "astral" matter for want of a better term, is at the limit of pliability, for it answers the molding efforts of the playful and partially unrestrained lower mind so promptly. At times *you* can actually stand apart from the lower mind and watch it shifting the mass-

es of "astral scenery" and ensouling the puppets as it wants, and then all of a sudden the whole thing is dissolved into thin air, and you find yourself awake and with a much more stubborn kind of matter to deal with, and a different perception of time. But the extremely refined substance with which the soul in Devachan is concerned is much more tenuous than the astral matter of the ordinary dream. It is in refinement in relation to astral matter as the latter is to terrestrial matter. And we know nothing actually in itself of the nature of terrestrial matter! It is an illusion of the senses, so far as we know. Our most eminent scientists are now reducing the physical atom "the smallest particle of matter known" to a whirling of electric "ions," immaterial in their nature! So it is difficult to talk of Devachan being a state of illusion and earth-life the reality! The fact is, in both Devachan and earth-life the outer garb is partly illusory and the soul is the knower, the spectator of the experiences which can be gained in no other way.

In Devachan the soul is able to create its own surroundings more harmoniously and easily than here. Being of its own creation, what is about it exactly suits its desires. Though merely psycho-mental forms, are they much more illusory than the things of earth? Here we are surrounded by crowds of things called "material," but whose real nature we do not know; all we know is that we have called them to us by some kind of affinity with our desires; in a sense we have created them. Place a number of people in exactly the same circumstances, give them the same materials, and see in how short a time each one will have created his own characteristic environment! In Devachan it is the same, only there the conditions are more easily modified.

ANALYTIC AND SYNTHETIC THOUGHT

FOR the ordinary man the causes of *intellectual reasoning* disappear a short time after the death of the body; the mind — the lower mind, the personality, Mr. A— or Mrs. Z—

that was — loses touch with the things of the outer plane and begins to disintegrate, its higher elements rejoining the Higher Manas, from which it came at birth; and uniting with the spiritual consciousness of Buddhi (the Spiritual Soul, in the Esoteric classification) enters the Devachanic state where Imagination reigns supreme, carrying with it the most valuable and ennobling memories of the past, the spiritual aroma of the life just ended; while the lower elements of the mind, and the common and passional memories which have no part nor lot in paradise, go to their own place, Kâmaloka, which will be considered later. This is the inner meaning of the Mystery-Drama of the Crucifixion. The Christos who is crucified between the two thieves represents the Higher Manas; the penitent thief the purer portion of the lower Manas which returns to paradise, and the other the evil portion that has identified itself with the lower things of the world, and has to disintegrate in Kâmaloka.

It is well to bear in mind in this stage of

our discussion that the ordinary reasoning mind, the lower Manas, in normal cases ceases to function as a reasoning being very shortly after leaving the body, as it is disintegrating and fading away, while the higher portion — when the unconsciousness produced by the shock of leaving the body is over — takes up a new position, the feelings and the imagination getting an opportunity for expansion they never had when on earth. As soon as the higher portion of the late personality, the penitent thief, becomes completely one with the Christos and illuminated by the Radiance from above, this opportunity is much magnified.

There are some exceptions to the rule of passing out from ordinary, reasoning, brain-mind consciousness after death, but they are so rare that they need not concern us much at present; they are chiefly confined to advanced souls who are able to carry their full consciousness backwards and forwards at will through the veil separting the visible from the invisible planes. To have this power usefully developed many lives of unselfish service must

have been spent; it is a part of the necessary equipment of an advanced Helper of humanity. Without it his work would be unduly limited.

There is another class which contains a certain order of evil-doers, including among others suicides and executed criminals, as well as some of the victims of sudden death, who keep their normal terrestrial consciousness for a considerable time and are in peril of losing the Devachanic rest altogether; their case we must consider later.

V

A PLANE OF SPIRITUAL UNITY

THOUGH Theosophy tells us that we do not see our friends in their bodily forms while we are in Devachan, that does not mean that there is no possibility of communion between the embodied and the souls in paradise. Truly, and very fortunately, the souls immersed in the Devachanic state are well protected from the disturbance of being dragged down to the lower earthly spheres of consciousness by mediumship or other necromantic practises. In the case of the raising of Samuel by the witch of Endor it would seem that he either had not entered Devachan, only having been dead a short time, or that it was his "*Kâma Rûpa,*" or astral shade, that was raised. Whichever it may have been, the returned spirit complained of being disquieted by being brought up. Theosophy does not

support the view that there is regular communication between the living and the blessed dead in Devachan, nor as a rule, in Kâmaloka, or that those who have passed on have the pain of watching the troubles, the mistakes or the crimes of the friends and relatives they have left behind. The merciful Law is not so cruel. There is a period of perfect rest, refreshment and holy peace for the purified Manas after the probationary region of Kâmaloka has been passed through. Close communication between the visible and invisible worlds would destroy this invaluable opportunity of rest and recuperation between incarnations.

It is nothing but a form of selfishness, however sublimated, and however disguised in fine phrases, that leads anyone to demand personal contact with the departed at the expense of their progress. Emerson says, "Why this pawing and clawing?" between friends; why can not we be satisfied with a higher, a more spiritual communion, a communion of ideals and of unity of purpose. The ghost-hunter who demands the presence in tangible form

of a friend, a wife, or husband; who attempts to "materialize" a spirit (!) has a very extraordinary conception of what spirituality means. The agnostic who supposes that he will probably be annihilated after death, and yet does his duty, living up to his highest ideals of honor and unselfishness, has a truer idea of the meaning of spirituality. What are we to think of the attitude of mind of a person, such as one well known to many students of Theosophy, who sincerely believed the tangible spirit of his deceased wife was constantly with him, advising him in all his actions by tapping on his shirt front! If this phenomenon had been really produced by the poor woman and was not due to some entirely different cause, what a cruel thing it would be to foster it, for it would be the surest way to hold her back from the rightful and sane evolutionary progress through Devachan and back to earth-life. The fact must be that those who demand and try to drag back the souls of the departed either do not realize the mischief they are doing because they are blinded by their en-

thusiasm at discovering that death does not end all, or they are too regardless of the welfare of others to consider anything but their own selfish pleasures; for in all ages the wisest Teachers of mankind have uniformly denounced necromancy, not only from its evil effects upon the evoker of the departed, but because it is an unbrotherly action towards them, holding them back and preventing the rightful separation of the Principles from taking place.

Theosophy, however, does teach that we not only meet the souls of our friends in a future life on earth when drawn together by mutual attraction after reincarnation, but that also in the sublimated condition of Devachan — far away from Kâmaloka where the astral shades linger on — there can be and often is a true *spiritual communion* between souls who were closely attached while on earth. But the high soul in Devachan can not be drawn down to the physical plane, to rapping tables, dark cabinets and shirt-fronts! It can only communicate with that part in sympathetic rela-

tionship with itself, with the Higher Ego of the living; overshadowing and gently influencing the feelings of those with whom it has the greatest sympathy. By the very nature of the case it does not crudely impress the brain-mind of the survivors by speech or the like, but in the deeper concealed consciousness which is not displayed on the surface. In some — very few — dreams such experiences occur; after these real dreams we vaguely recollect having had large and striking experiences which the brain-mind can not clearly bring to memory. Even in waking life we would notice certain unexplained sensations if our minds were purer and we were more observant — impressions and ideas that come from inner sources.

But the Theosophical teachings go a little farther still; for it is distinctly stated, though very briefly and guardedly, for fear of exaggeration, that the overshadowing love of a mother or devoted friend in Devachan exerts an influence that really protects the beloved from personal injury and other harm — for

all the planes of nature are intercommunicable, they are not separated into water-tight compartments, and an unselfish thought has greater potency and power of penetration than a strongly colored, selfish one, for it is working in harmony with Evolution, with the Law. This is the origin of the Christian expression, the "Communion of the Saints"; the saints in this connexion are the resting, purified souls in Devachan. A glorious prospect will some day be in sight for a regenerated humanity when the barriers of self shall be removed between the inner and the outer, and the Unity of Brotherhood realized as in the Golden Age with the experience gained through the age-long pilgrimage of reincarnation. But this can not come until mankind has awakened to its larger life, its real life, of which the present is but a distorted reflection, and the lower forces now acting in the interest of selfishness and personality have been transmuted to the service of the soul.

It is the fearful materializing tendency of the age that makes it difficult at first for inqui-

rers in the West to understand such a "metaphysical" conception as that of Devachan. In the East such an idea is easily grasped, for the people have not been hypnotized by a materialistic science, teaching them that the existence of the soul is a myth, nor by an almost equally materialistic theology, trying to compel them to believe in an impossible "resurrection of the body." But if an immortal soul exist at all, as we know it does, it must necessarily be of a non-physical nature, and possess different characteristics and properties from those of the mental and physical and passional components of the man on earth, for they all perish. Man to get the ideally perfect condition must so clarify himself that the light of the soul illuminates him through and through.

He is thyself; yet thou art but finite and liable to error. He is eternal, and is sure. He is eternal truth. When once he has entered thee, and become thy Warrior, he will never utterly desert thee; and at the day of the great peace, he will become one with thee.*

* *Light on the Path.*

Referring again to the recognition of our friends when they are in the Devachanic state and to their cognizance of our existence, before we can begin to grasp the problem intelligently we must face this question: How do we recognize our friends on earth? Is it by their external forms alone, by their little idiosyncrasies or habits, or by something higher and almost indescribable? Is it, in short, by those things in which they are imperfect and different from the ideal, or by the things that belong to the higher life, things which carry the feeling of inner unity, of brotherhood, few though they may be? The latter is the only sort of recognition that is worth preserving or that can last. The low and undeveloped man recognizes in another of his own kind an eating and drinking animal; the intellectualist feels sympathy with those who enjoy similar mental pursuits to his own; each accords recognition to something in the other that is like what is in himself, and prefers it, though with a certain difference in order to give variety; but the difference must not be too great.

Now consider those who have gone higher than the intellectual plane, and have developed a great heart-force, a great love for others and a sympathy with their sufferings and a perfect willingness to sacrifice their own comforts to help others. Such great souls stand in a *spiritual* relationship to others, and they recognize something in others which answers to this inner attiutde without a word — the brooding Soul, calling all the best out of their natures. They have been called to service by the recognition of something in their fellows which is trying to get out and realize itself; something imprisoned, something godlike, not the intellect of the brain-consciousness. All other forms of recognition are but temporary, unimportant, and can not be carried through the ages of the future. How miserable it would be to have to spend eternity with the very best persons you know, with all their little foibles and meannesses, their limitations and oddities; for no one in our work-a-day world is free from large imperfections. Every one knows how fatiguing the society of the

same people becomes on a very long ocean voyage, and to think of an eternity spent in the same company without such a complete change in their and our own personality as to make practically new men is horrible. It may be said that mankind is improving and that after death the soul is freed from many of the limitations of this life, and that a communion of advancing souls would not be so irksome at all; that we shall recognize higher and better things in our friends than the animal or the intellectual as they make progress. This is so to a degree, but it should apply to life on earth better than to any theological "heaven" or "summerland," — though the records of the past do not show any great advance in spirituality within short periods, nor does Theosophy give us the false hope that the very fact of leaving the physical body will enlighten us immediately, and make us ideal beings on ordinary personal lines.

In Devachan the "muddy vesture of decay" has been temporarily left behind and the aspirations are pure. Therefore thoughts of

love and helpfulness sent out from the purified soul reach the higher nature of those to whom they are sent and there is no real separation after death, though the gulf between Devachan and earth-life and the difficulty of impressing the brain upon return are so great that the embodied mind can very seldom recollect who or what it met when it rose to Devachan; still the effect remains. Katherine Tingley says:

> Oh if you could have the power to see the soul moving on in the majesty of its new birth, in the glory of the divine Light, illuminated in its new liberty, ascending, ascending! If those who sorrow could but see, they would rejoice indeed at the glory and sing Hallelujah. . . . As the soul ascends with its great love, its power and joy, it throws them back to those who can receive them, and who then go out to help the people with a greater love. Their divine natures have been aroused — the glory of the Law is upon them.

THEOSOPHICAL AND MATERIALISTIC CONCEPTIONS

BEFORE leaving the subject of Devachan it would be well to note the comparison between the puerile, orthodox, theological idea of heaven, and the elevated Theosophical one based upon knowledge, not upon perverted traditions of the ancient Mysteries, hopelessly confused and materialized. Orthodox Theology has tried for centuries to make us believe that heaven is a place to which all who "believe and are baptized" and throw all their sins upon Jesus Christ, accepting his sacrifice on Calvary as having appeased the "wrath of God" for the guilt of Adam, will go soon after the death of their bodies; that at first they will be pretty much the same as they were on earth, though better informed and better mannered; that they will meet their friends in social intercourse; and that one of the pleasures of the redeemed is to watch the sufferings of the damned who have not accepted the blood of Jesus — an honorable pleasure for the reason

that the justice of the Almighty is eloquently set forth thereby, and surely we can safely admire His work! It is true that the more thoughtful or prudent clergy of today are finding out that their flocks will not stand this sort of thing much longer, and so they have begun to throw a veil of mystery around the next world thicker than was formerly thought necessary, when the crudest pictures were presented to the wondering gaze of the ignorant. But even now the whole popular idea of the future life, as far as it is at all coherent, is tinged strongly with the personal flavor, with the impression of limitation, of narrowness and unreality.

Popular Spiritualism goes one step further in materializing and formulating the life of the next world.

Of course the majority of the people in Western lands pay little attention to any of the unlikely hypotheses of futurity (until they approach their latter end, when they regret their ignorance) for they feel there is something ridiculous in most of them, and that real

spirituality is lacking in all of them. So indifference has grown and scientific materialism sneers loftily at any suggestions of consciousness beyond the terrestrial life.

But there is a new spirit growing up between these warring factors of materialism and superstition, and materialism is weakening its hold upon the best thinkers of the twentieth century; people of intelligence are not so much afraid of being suspected of believing that there are more things to be known than all the test-tubes and spectroscopes can investigate, and here is another danger of the age, as H. P. Blavatsky foresaw and pointed out in her works; *i. e.,* the danger of running into the pursuit of so-called but really *false* occultism. For as soon as persons of intelligence in large numbers find out that both Theology and Science have been feeding them on husks, the former ignoring, the latter denying the truth of well-authenticated so-called "supernatural" facts, they are likely to "rush in where angels fear to tread" and dabble with things much better left alone by the unpre-

pared and the mere curiosity seeker. But fortunately Theosophy is here with its sane, reasonable and demonstrable explanation of these unusual facts in nature, an explanation warranted and confirmed by the experience of ages, preserved and tested by generations of profound students and Masters in true Occultism, the Science of Life.

Now compare the unreasonable and grotesque theories of the future life with its puerile heaven and revolting eternal hell as taught for centuries by the theologians, by the "Infallible Church," falsely claiming to represent Christianity, the Christianity of the Compassionate Man of Sorrows, with the simple, ancient and Theosophical teaching of Reincarnation and its logical counterparts, Kâmaloka and Devachan, in which the soul is purified and rested before taking up another earthly habitation. Let us put aside all inherited and acquired habits of thought and look at the thing squarely and see how perfectly our highest ideas of Divine Justice and the mercy of the Law are satisfied by the conception of a

heaven where the real spiritual part of the man can get its own, where each one according to the nature of the higher aspirations and occupations of the past life, will have the opportunity of developing and realizing them in a fulness never possible while trammeled with the gross material brain.

The *average* period of time (*as we reckon it here*), spent in Devachan, is about fifteen hundred years, but varies widely in individual cases. In studying history with the light of Theosophy it becomes clear that there is some evidence of this from the recurrence of many cycles of about that period. For instance the Italian Renaissance (the word is literally correct!) commenced about a millenium and a half after the great Greek civilization was on its decline, and there are others; but the records of the past are so imperfect and have been so twisted to fit this or that theological creed that it is impossible to get full data at present. To write the true history of the past with the light of Reincarnation is the task of the future historian, who will certainly have

much more to enlighten his path than we have. Katherine Tingley has stated that at the proper time strange archaeological discoveries will be made confirming still more fully the teachings of Theosophy respecting the past history of man than even the Egyptian, Babylonian, Indian and Central American have done.

Speaking of the length of the Devachanic period, William Q. Judge says:

But as the ethereal garments of Devachan are more lasting than those we wear here, the spiritual, moral and psychic causes use more time in expanding and exhausting in that state than they do on earth. . . . The "dream of *devachan*" lasts until karma [the law of cause and effect, of action] is satisfied in that direction. In *devachan* there is a gradual exhaustion of force. The stay in *devachan* is proportional to the unexhausted psychic impulses originated in earth-life. Those whose actions were preponderatingly material will be sooner brought back into rebirth by the force of *Tanhâ*. *Tanhâ* is the thirst for life, . . . the pulling or magnetic force lodged in the *skandhas* inherent in all beings. [The "*skandhas*" are the seeds of action left behind when the soul enters Devachan. They are not destroyed, but revive at the proper time and draw the Ego

back to the right environment on earth for him to work out the results of his acts.] The whole period allotted by the soul's forces being ended in *devachan*, the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to *devachan* and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not but takes up the cross again — and another soul has come back to earth.

Any difficulty in understanding the concept of Devachan will be found to originate in ignorance of the compound nature of man. As long as we are satisfied that man is but the eating, drinking, talking, *cooking* animal, the egotistic "man-in-the-street," it is naturally difficult to comprehend the possibility of such a transcendental state, and the materialists will seem to have a strong case; but Theosophy has cleared up our conceptions of the real nature of man, and a careful study of our own states of consciousness from the standpoint of the "Seven Principles of Man" detailed in

another *Manual,* will give a substantial basis for grasping this idea of the Devachanic state, one of the most helpful of all the truths that Theosophy has brought to save us from the negation of agnosticism or the credulities of superstition. The claim that man is a soul, immortal in essence, using many vehicles of more or less refinement in order to get in touch with the different planes of nature, that after the death of the gross body he passes into "inner" states where other experiences can be obtained, one of which is the Devachanic blossoming of all that is rare and beautiful in the memory of the past life, can not be repugnant to the sense of fitness of any one who has not a strong theological or materialistic bias. To the bigoted in either camp we do not appeal; they have to go through varied experiences, to seek abroad, to suffer pleasure and grief before they will look for the light of the soul in the only place where it can be found — *within themselves,* the only place where real peace and satisfaction can be found.

The Devachanic and Kâmalokic experiences

will not always be required, for when the race has progressed further upon the upward arc towards spirituality it will have passed beyond the need which they supply. According to the *Secret Doctrine*, which gives the clue to many of the invaluable records of the past that have been preserved secretly and of which numerous though incomplete portions are incorporated into the sacred scriptures of the world, man needed neither the rest of the Devachanic state nor the purification of Kâmaloka, in the periods of greatest antiquity, millions of years ago. In those times his constitution was not so complex as at present and there were no intervals between successive lives; for Man, the immortal Ego, had not completed his descent into material and animal life, and his existence was more spiritual. There was no break of consciousness between life and life, only a gentle blending. As Evolution proceeds new conditions prevail. It was not until the "Third Root Race" of man that intellect and passion awoke and brought about the necessity for Devachan and Kâmaloka.

H. P. Blavatsky says in the *Secret Doctrine:*

Now compare the evolution of the races, the First and Second of which are of the nature of Âtmâ-Buddhi, their passive spiritual progeny; and the Third Root-Race shows three distinct divisions or aspects physiologically and psychically; the earliest, sinless; the middle portions awakening to intelligence; and the third and last decidedly animal: *i. e., Manas* succumbs to the temptation of Kâma.

IV

KÂMALOKA: THE PLACE OF DESIRE

A LESS agreeable subject now presents itself for our consideration, the state or the complex variety of states called in Theosophy, Kâmaloka, "the Place of Desire." Normally this stage of the evolutionary process should be passed through in a brief time, one hundred and fifty years being the maximum as a rule, and a much shorter time sufficing in the case of pure-minded, unselfish persons. Kâmaloka is but the dark vestibule into the bright abode of joy and light, Devachan, and therefore it would not be necessary to say much about it, had it not had such a powerful effect on the embodied portion of humanity. H. P. Blavatsky says:

KÂMALOKA (*Skt.*) The *semi*-material plane, to us subjective and invisible, where the disembodied "personalities," the astral forms called Kâma Rûpa

remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these *eidolons* of human and animal passions and desires. It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows. . . . Kâmaloka has, like every other region, its seven divisions, the lowest of which begins on earth or invisibly in its atmosphere; the six others ascend gradually, the highest being the abode of those who have died owing to accident, or suicide in a fit of temporary insanity, or were otherwise victims of external forces.

The passions and desires, according to the ordinary conventional acceptance, are intrinsic parts of a man's structure, inseparable from him, and generally speaking of a similar nature to those of the animals, though more extensive in range and energy. Those who believe that death ends all suppose that they disappear like the noise of machinery when the fires go out.

But according to Theosophy, while the force of Desire is inherent in man and can not be destroyed, or he would cease to be the "microcosm," the image of the universe, in which

Desire has a prominent part as the propulsive force, the evil *"colorings"* of this force, which are usually confused with the energy itself, are not essential and have to be eliminated. These "colorings," the Kâma principle, which have become, by our permission in the past, energized by the force of desire, are perversions, or more correctly, survivals or retrogressions. They belong to a lower stratum than that upon which mankind is struggling to plant its feet. Our ideals have risen, and the lower passions needed for self-preservation, while we lived under different conditions, are now a hindrance to progress. During life we have the opportunity of transmuting the Desire energy into proper channels. Each event is a test of strength of will, and as we use it to extirpate the "giant weed" of self-ishness — *i. e.*, the feeling of separateness from the race, the only heresy recognized by Theosophy — which is the basis of all misery, so we get control of the power hitherto diverted to inferior purposes. Using the word passion in a broad sense to cover the energized ten-

dencies towards separateness — the egotism of personality — let us regard it as a great ocean pressing in on all sides and continually trying to find the smallest leak. A little leak will quickly grow when neglected, until the whole ship is in danger. When a ship sinks the crew have to escape in boats, and so the Higher Ego has to leave the personal self to perish if the flood of passion has completely swamped it.

There is a dark side to Nature, and passion, based on egotism or separateness and ensouled by the force of Desire, is not an evanescent thing like the noise of the machinery, but a "roaring lion seeking what it can devour," and its attacks are the most dangerous when the victim thinks he is most secure. But

Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown.*

THE RELEASE FROM ENTANGLEMENTS

SINCE man grows into self-knowledge and divine wisdom only by struggle, if it were

* *Through the Gates of Gold.*

not for the animal and mental desires we should have no field of battle within. As Krishna says to Arjuna in the Bhagavad Gîtâ, part of the great religious epic poem of India, "with the meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish."

Purified Desire is the Divine dynamo, the driving force in Nature. "Desire first arose in IT" (the Eternal Source) and the worlds appeared.

But after death the passions are not destroyed, though they soon lose their controller, the Higher Manas, which withdraws its ray sent into the brain at birth, and in time they disintegrate from exhaustion of energy, though the seeds are left lying in wait. The passions unite with the "shell" — the astral and mental dregs of the personality — which has a spurious life of its own, and lingers on while the momentum of the mental force lasts which was originated during the previous life. After this subsides, there is nothing left on the lower planes but the seeds (*skandhas*) or essence

of the lower desires, and other "mental deposits," waiting for the Ego to emerge from Devachan. We are responsible for the residue left disintegrating in Kâmaloka even after the entrance into Devachan, and the more quickly they disappear the better for us. A person who has led a pure, unselfish life has little to get rid of and little to dread upon returning to earth, but the egotistical and uncontrolled have a heavy bill to pay.

Kâmaloka then is characterized by being the natural reservoir of a vast mass of uncontrolled Kâma or desire-force, colored with evil in large measure in the "lower" portions, purer as it rises nearer to the Devachanic state. The lower portion, nearest the earthly plane, is alive with undesirable thoughts ready at all times to pour into receptive minds on earth through the leaks caused by want of moral vigilance. The lower astral plane of which Kâmaloka is a portion — the word astral having a very broad and comprehensive meaning — is a condition of substance having the power to reflect back into the minds of men

images of all sorts of past events, and as, unfortunately, there is still a greater mass of evil in the world than good, this subtle hypnotic influence holds us down seriously though almost unknowingly. It is this which makes it so hard to break the fetters of custom; this mirror can only be purified by good thoughts and good deeds. Man *is* his brother's keeper.

Kâmaloka is primarily the sphere of *effects*, the locality where the effects of the past life are temporarily obliterated; it should never be the scene for new *causes*. The soul in Kâmaloka is getting rid, for the time being, of the clogging impurities that have gathered round it during its sojourn on earth, in order to prepare for the Devachanic rest. If drawn back forcibly to the consciousness of the terrestrial plane by mediumship or other necromantic practise it suffers in more ways than one. It begins to form new Karma, new causes whose effects will have to be worked off later, and it gets into contact with all sorts of undesirable entities. More will be said about this point a little later, but the im-

portant thing to be borne in mind is that Kâmaloka is not the region where the will should retain the ordinary activity of earth-life, occupying itself with the things which should have passed out of its ken. It is the time for purification and shedding only.

The nearest approach we can make to the astral condition is in the ordinary dream, and this is but partial, for the dreaming consciousness is interlocked closely with the brain-cells. Still if we consider for a moment some of the mysterious characteristics of the dream state we shall see how strongly it resembles the after-death state of Kâmaloka. In a dream the ordinary ideas of time and space are non-existent; the judgment is usually in abeyance, but the imagination is liberated. When senseless or vicious dreams come, the dreamer is practically on one of the lowest planes of Kâmaloka, and it is well known to many dreamers that a certain part of the nature is dreaming them against the will of the better part. Under such circumstances H. P. Blavatsky taught her students to train the will

to awaken the body, and by making a habit of throwing out of the mind all impure thoughts immediately they begin to insinuate themselves during the day, such action would become automatic at night in sleep. Undesirable thoughts of all kinds come from the great Kâmic reservoir as well as directly from other minds, but they cannot get in to do harm if the mind is pure and the will strong enough to keep it so. They do not belong to *you,* unless you invite them.

The difficulty of understanding the astral planes from our present standpoint is similar to the difficulty a student of geometry has at first in reading the drawing of a solid object laid out on a flat sheet of paper. The astral planes, and all planes above the physical have properties of their own which cannot be rendered in the terms of the five senses. In dreams we get a glimpse of the truth of this. There are many well-authenticated accounts of long and elaborate dreams that have taken but a few seconds to experience yet which were crowded with such minute detail that the

events passed through would have taken years to realize on the physical plane. An account has just been published in the papers of a very long and remarkable dream in which a man thought he had traveled for years and had been through eventful times, seeing them in close detail, hearing the conversations of many people and so forth. All this took place during the moment that elapsed while a vase was falling from a shelf. The dreamer was fully awake when it started to fall, dozed for a second, and awoke with the crash of the breaking, having gone through a vast experience meanwhile.

Again, the experiences of persons under anaesthetics are most instructive, for then also time and space seem almost annihilated; and the curious testimony offered by the French experiments in hypnotism absolutely prove the picture-making power of the mind. For instance, a hypnotized subject is given a number of blank cards from which he selects one which he declares positively has a portrait or a number drawn on it. No one else can see

anything, but when the card is carefully scrutinized the experimenter finds that it is the very one upon which he mentally projected an image or a number as the case may be, and as there were no means by which the card could have been detected or the subject of the picture or the number known, it would seem that a subtle or "astral" image was visible to the hypnotized person whose sensibility was partly transferred to the astral plane. Birthmarks show the powerful effect of ante-natal pictures within the thought atmosphere of a mother. There are many other illustrations of the interpenetration of the astral and physical planes that could be given if space permitted, but the student can easily find them for himself, as it is the object of this little Manual to give only a general outline of the Theosophical teaching respecting the Devachanic and Kâmalokic planes. Further details must be looked for in more advanced works and by personal reflection on various facts that come to light from time to time bearing on this question.

VII

THE ENTITIES OF KÂMALOKA

NOT only is the Kâmic plane different in structure and characteristics from the terrestrial, but its inhabitants, if we may use the expression for some of them, are of a very different nature from those of earth.

It would be impossible for the most imaginative novelist to describe races of beings of such remarkable qualities as actually exist on the astral planes, and it is fortunate for us that we are protected from their approach so long as we keep in a healthy state of mind. True Theosophy warns us against meddling with things that do not concern us in the astral world. The history of the past has consistently proved that stepping aside from our own normal, healthy development, our wholesome duties of life, and trying to get knowledge by rushing into communication with en-

tities on other planes, or trying to develop "occult powers" when we have not glimpsed the larger possibilities of the wonderful mental and physical powers which are waiting development *within* us, are full of extreme danger to life and health, mental and bodily.

The motive of the search into the psychic by-ways of nature is seldom pure; it is usually the same curiosity-hunting that inspires the average vivisectionist to repeat the ghastly experiments that have been tried a thousand times; but if it were pure, if the aim of the experimenter were the benefit of mankind solely without a thought of his own profit or amusement, he would be far more usefully employed in putting his ideals into practise in qualifying to help the sufferings of humanity in ways about which there can be no difference of opinion. As Katherine Tingley has pointed out, while there are thousands of misunderstood and neglected children crying for redemption from lives of misery and degradation, there is enough work for all without venturing " where angels fear to tread." The

perception of the other, "inner" planes will come in its due course, normally and healthily, when the right time arrives. Like the mists clearing from a landscape, the deeper and inner meaning of things will gradually reveal itself as we make progress and arrive at the condition which makes it necessary that it should. And when the first veil of matter shall be removed it will be seen that what is then revealed is perfectly normal and natural, for we shall be in sympathetic relationship with it.

The Founders of the Theosophical Movement recognized that at this critical period many ignorant experimenters would be in danger of allowing curiosity and the selfish desire for power to allure them into ill-directed investigations of the strange facts which "spiritualism," hypnotism, the "Hatha Yoga" practises of the East, and branches of "black magic," miscalled "occultism," have brought to the attention of Western thinkers lately in a little more palatable form than hitherto. To minimize the danger as far as

possible enough information was given out through the work started by H. P. Blavatsky to provide a firm foundation for a philosophical conception covering the ground, and rendering it unnecessary for rash and ignorant human beings to sacrifice their time and their health, their sanity and moral character in ruinous exploration of things that are perfectly well-known to those who have earned the right to know them — but which are fatal to the untrained.

Kâmaloka contains, according to William Q. Judge's classification, among other orders of intelligences which do not specially concern us in this inquiry, the following;

A few real people, fully alive although invisible, and, but for the deprivation of the physical body, the same as they were on earth. These are the suicides, the victims of accident, executed criminals, etc. There is a natural law of cohesion in the inner planes similar to the law of cohesion in matter, which binds the various principles of man together and prevents them separating until the time

for their orderly break-up arrives. In the cases referred to above, that time had not come when death arrived, the result being that the sufferers cannot pass on to the rest in Devachan, for the lower portion of the mind — the part we so falsely consider our real selves — is yet entangled in the web of passions which it has been so busy weaving around itself during life, and it cannot get free until the full time of the cohesion of the principles has expired, which is sometimes called the "Second Death." Until then the personality is not only in peril itself but is a danger to the living, particularly in the case of executed criminals who have been thrust out of their bodies by the process of law in what they think an unjust manner, and who are too often burning with hate for all mankind. In the case of the victims of accident there is not so much danger unless they have led a very evil life, for they pass the time until the period of natural death in a dreamy sort of sleep. Fortunately the number of persons who come to sudden ends is not very large

in proportion to the population, but it is large enough to make the question of capital punishment a very important one from the standpoint of Theosophy, for as a rule each executed person is a center of powerful and malignant force.

It is now generally acknowledged that there is truth in what is dubbed "telepathy," (thought-transference) that minds can be affected by other minds from a distance, and that the unseen and subtle forces of nature are the most powerful. We have all noticed the curious epidemics of crime as well as disease that constantly take place; but how many among our "original thinkers" have connected the simple cause and effect? It is as easy for the discarnated murderer hypnotically to inject thoughts of hate and suggestions of self-destruction and every kind of crime into the minds of the weak and mediumistic, as it is for the expert hypnotist in the clinic to impress his subject with suggestions of whatever nature he likes. There is no need to call in the far-fetched idea of "evil-spirits" to help

to explain where the vile suggestions come from that criminals and lunatics often plead, honestly enough, tempt them, as if from an irresistible source — a voice in the air or a command in the ear. Fortunately for the world many countries have become sufficiently enlightened to abolish capital punishment, and in many others public sentiment is agitating for the destruction of this blot upon our civilization.

There is only one way to kill a criminal, and that is to transmute the evil within him into good, and the only way to do that is to recognize something else within him which *is* good, to evoke it and gain its co-operation.*

A numerous class of denizens of Kâmaloka is composed of the "shells" of the recently deceased which cannot go far from their place of burial. It is difficult for the beginner to realize the existence of these entities, which are not human beings and yet have a large amount of human nature left in them.

* *Mysteries of the Heart Doctrine,* where this subject is treated at length.

A little consideration will show that as the deceased passes on toward purer states and leaves behind the imperfections of the lower nature for the time, the "thought-forms," as we may consider the remains of the lower Manas that have been torn away from the Higher by its entanglement with passion, allying themselves with the semi-physical astral body and vitalized by their own residual energy and by some they derive from external sources, cling to a spurious life and are often mistaken, in the séance-room, for the real spirits of the departed. Being attuned to the lowest Kâmic plane, the plane of passion in its fiercest manifestation, these "shells" of the deceased are the more coherent, persistent, and intelligent in proportion as the former owner was the more gross, selfish, and material. A spiritually minded person leaves a shell that quickly fades and disintegrates, and is no menace to the living — another reason why purification of our individual lives is an essential part of the work of those who believe in the Brotherhood of Man. The shell is called

Kâma Rûpa, the "Body of Desire," but that term does not necessarily include the astral semi-material form.

A class of vague, shadowy, and generally less coherent shells comes next in order. These have been able to escape from the vicinity of their graves through lapse of time; they respond more feebly to the psychic currents set up by a medium or the sitters at a séance, but they may be galvanized into a sort of fictitious life and the ghost-hunter is deceived into thinking them immortal souls.

None of these pseudo-spirits know anything about Reincarnation, which is not strange as they do not reincarnate. Only the Higher Ego reincarnates and it has passed into Devachan from which happy place it does not return to rap on tables or write on slates.

The next forms that we are told about as existing on the lower planes of Kâmaloka, are purely shadowy remains that it is difficult to define or imagine. They are like a very tenuous and ethereal mold or impression, a kind of "thought-photograph" of the Kâma Rûpa

long since disintegrated. To be at all perceptible they must be galvanized very strongly into activity by the thoughts and magnetic force of the sitters at a séance; they are in the last stages of decomposition.

There are also the disintegrating astral Kâma Rûpas of animals; and the last class we need to refer to at any length is thus described by William Q. Judge:

> Definite, coherent entities, human souls bereft of the spiritual tie, now tending down to the worst state of all, *avitchi*, where annihilation of the personality is the end. They are known as black-magicians. Having centered their consciousness in the principle of *kâma*, preserved intellect, divorced themselves from spirit, they are the only damned beings we know. In life they had human bodies and reached their awful state by persistent lives of evil for its own sake; some of such already doomed to become what I have described are among us on earth today. These are not ordinary shells for they have centered all their force in *kâma*, thrown out every spark of good thought or aspiration, and have a complete mastery of the astral sphere. I put them in the classification of shells because they are such in the sense that they are doomed to disintegration

consciously as the others are to the same end mechanically. . . . This class of shell has lost higher *manas,* but in the struggle not only after death but as well in life, the lower portion of *manas* which should have been raised up to godlike excellence, was torn away from its lord, and now gives this entity intelligence which is devoid of spirit but has power to suffer as it will when its final day shall come.

In addition to these human reliquiae there are intelligences which are neither animal nor human, called "Elementals," for they ensoul the elemental forces of nature. Of these science at present knows nothing and has all to learn. They are able to pose as human spirits, using the minds and organisms of sensitives, and deceiving the credulous.

So far the entities spoken of as inhabiting the lower planes of Kâmaloka may be said to have a certain life of their own, but there are what must be called "pictures" in the astral planes which easily deceive the untrained by appearing to be the faces of real persons when dressed up and projected into the terrestrial region of vibration at séances, and in dreams.

And yet we are asked by the spiritualists to believe that all the frequenters of the séance-room are the veritable spirits of the departed! Theosophy gives no support to that view, only admitting that in extremely rare cases and then only for a short time after death, can the dead return, with the exception of the malignant beings referred to above and the victims of premature death. It is undesirable in the extreme to have anything to do with such unfortunate beings, for we can do nothing for them owing to our ignorance of their exact conditions, and they can injure us in many ways, wasting our time, weakening us physically and mentally and injecting most undesirable thoughts.

When the Kâma principle disintegrates in its own plane it is not destroyed, for the conservation of energy is a law there as well as here. It enters and becomes part of the consciousness of the lower animals — the red-blooded ones. This simple and natural process explains in part how the extraordinary idea of the transmigration of human beings into ani-

mals originated, a notion which Theosophy of course repudiates as entirely against reason, for the evolutionary process having brought us to the human stage cannot turn back the current of progress. "Once a man always a man."

In certain cases of abnormal living it is possible for the Kâma Rûpa — the astral body with some of its lower memories and desires — to linger on during the time the Higher Ego is in Devachan and to attach itself loosely to the new personality as it is coming into birth. Some mediums suffer unconsciously from this misfortune, which explains certain phenomena; but it is fortunately rare. The physically purifying and sanitary fires of the crematorium are helpful in destroying the astral form, which hangs about the physical body in cases of ordinary burial until every part, except the bony structure, has lost its organic form. Cremation cannot, of course, touch the soul, but it helps it to liberate itself from the ties of earth.

VIII

THE NEW DAY'S WORK

MUCH more could be said upon the subjects treated of in this Manual, but to do so would extend its scope beyond what was intended at the outset; still it would not be satisfactory to conclude without reference to a natural query often made by inquirers: Is there no recollection of Devachan? Yes, there is, nearly always, a recollection of Devachan in young children. They live haloed in its glorious light.

Some persons distinctly remember the fading of this bright state of consciousness "into the light of common day," and as we considered above, the imagination, the most active faculty in Devachan, is strongly developed in the child, and diminishes in power as the intellectual faculties increase.

But beautiful as the Devachanic state is and

necessary as it is in our present evolutionary period to be able to say of nearly everyone,

After life's fitful fever he sleeps well,

there is the higher life of Divine Wisdom to aim for, the life beyond illusion, the impersonal life in which Truth is seen face to face, the life in which the joy of serving humanity, unselfishly "to the endless end," swallows up all egotism, in which "the Self Divine has slain the very knowledge of Desire,"* in which the Candidate for Perfection "becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven himself."†

It is to lead humanity towards this ineffable goal that Theosophy has once more incarnated upon earth in a new and grander form.

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* *Voice of the Silence.*

† *Light on the Path.*

There is no Religion Higher than Truth

The Universal Brotherhood and Theosophical Society

Established for the benefit of the people of the earth & all creatures

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

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